

Compilation
—OF—
EXTRACTS,
FROM THE
PUBLICATIONS OF SEVENTH-DAY ADVENTISTS,
Setting forth their Views
OF THE
SINFULNESS OF WAR,
REFERRED TO IN THE
ANNEXED AFFIDAVITS.

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EXTRACTS.

“WHAT mean these illuminated cities, roaring of cannon, and pealing of bells, and exultations through the land? Is it because Christ is coming to set up his everlasting kingdom here? Oh no. It is the nation's *te deum* in honor of the mighty victory obtained by our gallant murderers (for they would be considered such in *every case*, until they were licensed by the rulers, chosen by the people). What have they done? Why, they have killed or murdered thousands more of their neighbors than they have had murdered of their own. They have desolated their country for 1200 miles, dispersing their neighbors into caverns, forests and mountains, and in the last great victory they have taken their citadel and fort, and murdered some say from 1000 to 500, mostly women and children; and then let loose between three and four thousand of their enemies famished and starving murderers, that by last accounts were ravaging, pillaging, and devastating all that is pleasant to the eye before them. And they say the whole nation is in a state of anarchy, confusion distress and revolution! What caused this mighty uproar? Why out of about 7,000,000 of slaves in the Christian world we of this continent can boast of hav-

ing about 6,000,000 of them. Our neighbors, the Mexicans, undertook some years ago to obey God by breaking the yoke of their slaves. This was too much for the most enlightened nation under the sun to bear. So a revolt ensued, and finally we took a part of their territory from them; from hence has come this havoc and murder. And one portion of the professed church in this boasted land of Bibles and *converts* have held a convention, and in their zeal for God, (as they would have it,) have chosen the chief murderer, with some of his principle associates, and made them honorary members of the Methodist Missionary Society during their lives.”—*From Work Entitled, “Opening Heavens, Seventh-day Sabbath, and Waymarks,” by Eld. Joseph Bates, 1846, p. 48.*

“THEY must not countenance nor support war, for that cometh from lust, James iv, 1-3; they must not have respect to the rich and despise the poor, for that is judging unrighteously, James ii, 1-10; they must show their faith by their works, and have no boasting where their works are not made manifest, 14th to 26th verse; they must not strive to be masters or rulers of their brethren, and have but few D. D.’s or A. M.’s among them, James iii, 1-12; they must have no envying or striving against the truth, and be possessed of that wisdom which cometh down from above, 13th to 18th verse; they are to humble themselves, and

speaking no evil of the brethren, James iv, 10-17; they are to cry unto the Lord in their afflictions and persecutions, and make no resistance, James v, 4-6.”

[The foregoing paragraph is from a letter written by Wm. Miller, the father of Adventism in this country. It was published in Review of Aug. 19, 1851, with the following indorsement.]

“The following excellent letter from the pen of Bro. Miller, was published in the Advent Herald in December, 1844. It breathes the sweet spirit of ‘former days,’ when the Advent body was ‘illuminated’ with the bright and cheering rays of the pure gospel of the kingdom, and were deeply imbued with its sanctifying power. We think his view of the book of James is correct. But alas! how few of James’ brethren can be found among those with whom Bro. Miller once associated. Certainly, there never was a time when the admonitions and instructions found in the book of James, or the excellent advice of Bro. Miller, were more needed than at this present time.”

“PROFESSING Christians as well as infidels, have tried to prove that the Bible sanctions slavery and war, and polygamy; the latter making this an argument for the destruction of the Bible, and the former excusing it by telling us the law was intended for a dispen-

sation dark and severe in its character, and requiring therefore a state of things not tolerated under the milder and more peaceful dispensation of the Gospel. Both are wrong and start from false premises. The Bible nowhere lends its high and solemn sanction to any form of moral evil.”—*The Wesleyan, Quoted in Review of Dec. 13, 1853.*

“THE professed church of Christ has left the arm of her true husband, and now leans on the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world, and is properly represented by the harlot daughters of the old mother, she being a symbol of the Catholic church. As the woman should cleave to her husband, so should the church cleave to Christ, and instead of seeking protection from the arm of the law, lean only on the potent arm of her Beloved. The church is unlawfully wedded to the world. This may be seen in the various departments of civil government. Even in the war department, the professed minister of Jesus Christ is seen mocking the God of peace with his prayers for success in battle.” “*Signs of the Times,*” by *Eld. Jas. White*, 1853, p. 84.

“WE already see the greater part of the world in arms, and we look also for the crumbling to pieces of an old established system,

corrupted from its original, divine simplicity, grown old in wantonness and crime, joined with the rulers of the world in an unholy union, that they might ‘eat up God’s people, as if they were bread;’ We look for the day when the proud shall be abased, and the Lord alone be exalted. But the overthrow of Babylon will be mighty, and how many noble beings will be involved in her fall? As it is said in the book of Daniel, ‘Many of them of understanding shall fall through seducers, who shall cleave to them by flatteries.’

“Whether these things are at hand or not, the fact remains; a war spirit is abroad, a spirit of hatred and delusion. It is its contaminating influence that we fear—it is the demoralizing influence of familiarity with the ideas of war and bloodshed—it is the unhealthy excitement, the bitter party spirit, that is evil, and causes evil to spread.

“Let it not be said there is no danger to Christ’s disciples from these causes. There is danger; because ‘when iniquity shall abound, the love of many shall wax cold.’ Such are the mysterious and inexplicable sympathies which bind man to man, which forbid a separate and isolated interest, that we catch unconsciously the prevalent tone, and we know not till the mind is warped, and unsettled, and thus, being in an unhealthy state, it is ready to receive and to conceive evil. The moral scourge is more destructive even than the pestilence.”—*Moncrieff’s Expositor, Scotland. Quoted into the Review of May 9, 1854.*

“JESUS has said, ‘Follow thou me!’ What, dear brother, dear sister, is your standard of faith? Is it not the Bible? You say, yes! then there we will come, that we may learn whether we are following Jesus or no. I will step in before you in your pathway, and reason with you; and this pathway is our every act of life. We will take a wide survey, first, and ask, Do you act like the world? But you inquire, What do you mean? I will try to tell you. Do you take a part with the world in its maxims and laws? If so your pathway is not the one that Jesus trod. Jesus said, They (disciples) are not of the world, even as I am not of the world. Jno. xvii, 16. When saw ye Jesus in Cæsar’s hall of judgment? Never; only when led as a lamb to the slaughter.

“But, we want good laws, and it is our duty to get good men to make and execute them.

“Truly we want good laws; and Jesus has not left us to follow him without them. He says, ‘The word which ye hear is not mine, but the Father’s which sent me.’ Jno. xiv, 24.

“The Psalmist says, ‘The law of the Lord is *perfect*, converting the soul.’ Ps. xix, 7. Paul says, ‘All scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*; that the *man of God* may be perfect, *thoroughly* furnished unto *all* good works.’ 2 Tim. iii, 16, 17. What more do you want? or, What less do you want, dear brother?”

“The next step you require of your agent, is to enact laws, which, if disregarded, are enforced by the sword, an unchristian weapon; said laws are the essential, vital being of said government of which he is a component part, which can sustain its nationality only by arsenals of implements of death, large navies and military, equipped with their deadly weapons. You next place your good brother christian, follower of the Prince of Peace, aside the scaffold, to inflict death; or at the head of a body of military, with a habeas-corpus writ to thrust back into bondage a poor brother, for the crime of desiring to inhale heaven’s free air. Or, if he is Chief Magistrate of the Nation, you mount your good bishop on a war-horse armed cap-a-pie, General-in-chief over all the sinews of death in the nation.”

“I would ask, dear followers of Jesus, if man can make it right to kill, when God has said, ‘Thou shalt not kill?’ Does not the whole fabric of human governments rest on the sword? Are they not to be dashed to shivers when he comes whose right it is to rule in righteousness?

“But I am not at war with human governments. No, no. David says in a hymn of praise to God, ‘Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.’ Ps. lxxvi, 10. ‘For rulers are not a terror to good works, but to the evil.’ ‘Wilt thou then not be afraid of the power?’ ‘Do that which is good and thou shalt have praise of the same.’ ‘For he is

the minister of God to thee (Christian) for good.' Rom. xiii, 3, 4.

"If, my brethren, you keep in mind that Christians are a different company, a little flock, separated, chosen out of the world, to be lights in, or to, the world, that the world by beholding their good works, (light,) may be led to join in company with the little flock, counted all the day long to the slaughter, and thus glorify your heavenly Father, then you will be able to comprehend such scriptures as Rom. xiii, and 1 Tim. i, ii, which I may notice hereafter. 'Let the potsherd strive with the potsherds of the earth;' [Isa. xlv, 9;] but, let Christians possess the mind of Jesus, then they will 'follow Jesus.'

"Have we seen some of the results of professed Christians' following the world? May it prepare us then to gain an eminence as did Balaam, when Balak called him to curse Israel, when he uttered his parable and said, 'How shall I curse, whom God has not cursed? or how shall I defy, whom the Lord has not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell *alone* and *shall not* be reckoned among the nations.' Num. xxiii, 8, 9."—*Eld. E. Everts, as published in Advent Review, the organ of S. D. Adventists, of July 31, 1856.*

"HAS the gospel of Jesus granted you the right to use the sword, to arm you with car-

nal weapons, to take the sword to 'provide for your own household,' to deliver the oppressed out of the power of the oppressor, by breaking the sixth commandment of God, 'Thou shalt not kill?' Jesus says, 'Love your enemies.'

"Do you think that you, as a Christian living under the gospel, have a Bible permission to mingle in political strife in any way whatever? either in legislating, or executing the laws of human government? If so, I think you are greatly mistaken! Every text you may quote, or plausible reason you may make must be tested by plain, literal scripture. It may be that we may notice all such scriptures or reasons that you urge at a proper time; but firstly, we will listen to the gospel. To Christians who are willing to follow Jesus, this ought to be enough.

"Jesus says, 'If any man serve me, let him follow me. John xii, 26. But do you say, *this* I can do, and serve as a faithful citizen of my country, in her national policies and government? Stop, Jesus says, 'No man can serve two masters.' Matt. vi, 24. 'If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' John xv, 19.

"What share can you take in the policies of the world, if 'ye are not of the world, but are hated of the world,' and 'are chosen out of the world?' But must we give the rule into the hands of the wicked, say you? You cannot help yourself. Wicked men and se-

ducers shall wax worse and worse, and at the time of the end of the world, the wicked shall do wickedly, and none of the wicked shall understand. Dan. xii, 10. The reason is because the world are not willing to obey God, or follow Jesus, not acknowledging that there is one *Lawgiver*. Jas. iv, 12. 'Wherefore the Lord has said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold, I will proceed to do a *marvelous* work and a *wonder*; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.' Isa. xxix, 13, 14. How wonderfully this is exemplified in the course of the many high professors of divinity, who have but a short time in the past, stood at the head of religious revivals, moral reforms and peace societies: leading on the church of Christ, armed with the gospel that brings to light, life and immortality; wielded by entreaties, prayers and tears. Now in the very face of the gospel, when Jesus has said, Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that you may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore

merciful, as your Father is merciful. Matt. v, 43-44; Luke vi, 36.

"Notwithstanding these scriptures, we see the deplorable state of the Christian churches as they develop their moral fall and conformity to the world. Some few of the many instances we quote.

"Says the *Dixon Transcript*, June 25th, referring to the Pittsburgh convention, 'After prayer by Rev. Mr. Lovejoy, the Rev. Mr. Brewer of Conn., said, he was in favor of using *fire-arms*, and fighting for freedom in Kansas.'

"Rev. Mr. Chandler said he believed that Sharp's rifles were the best peacemakers, there was no danger too many of them would be introduced into Kansas.'

"Rev. Mr. Lovejoy was willing to go either as a captain or private. He would use Sharp's rifles, and fire with good aim!

"In the north church, soon after, Rev. Henry Ward Beecher said, I hold it to be an everlasting disgrace to shoot at a man and not hit him.'

"Says another professed preacher of Christ in a church in Detroit, in referring to Kansas outrages, 'Rather than suffer it, he would have the plains of Kansas silent with universal death,' and referring to Brooks' outrage being aimed at the freedom of our Senators and Representatives, 'Sooner than suffer it, I would see the halls of Congress ankle deep in blood!'

"And says Gerritt Smith, (whose moral worth and numerous acts of benevolence ma-

ny of the needy and afflicted will respond to), at the Buffalo convention on the 10th inst. July, 'If the object of the convention was to distribute good books and agricultural implements in Kansas, it was doubtless a good one. They might raise their hundred thousand dollars monthly to do so, but they would have no money from him! He had given all the money he could spare for such things, and felt that he was now called upon to contribute means to arm men and send them to fight. He continued to say that political action just now is their greatest evil and danger. They are looking after ballots, when their eyes should be fixed on bayonets; they are counting votes when they should be mustering armed men; they are looking after civil rulers when they should be searching after military ones. He desired to hear of a collision with the Federal troops, and that Northern men had fallen—and then he would hear of Northern States arraying themselves against the Federal Government, and would that be the end? No! Missouri would be the next battle field, and then Slavery would be driven to the wall.'

"In view of facts like these, demonstrating the change of the most fine gold to worse than dross, the utter disregard of the testimonies of Christ and their former profession, we must exclaim, 'They have gone the way of Cain, and run greedily after the error of Balaam.'

"Are these men following Jesus? Are they harnessing themselves and followers with gospel weapons? Are they exhibiting

implicit confidence in the perfect law of God? Do they acknowledge that there is but one Lawgiver for the Christian? Do they hear Paul say, The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds?' 2 Cor. x, 4. Are they finally heeding the scriptures that they professedly teach?

"Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. Why? For we wrestle not against flesh and blood. No, that is not the calling of the followers of Jesus. But we wrestle 'against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits, margin] in high places.' 'Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.' Eph. vi, 11-13.

"Paul enumerates the Christian weapons in Eph. vi, 14-18, and says, Take the sword of the spirit, (not of steel,) which is the word of God. Praying always with all prayer and supplication in the Spirit. Having on this heavenly armor, and their feet shod with the preparation of the gospel of peace, striving to enjoy Christ's *benediction*, Blessed are the merciful; for they shall obtain mercy. Blessed are peace-makers, (not peace-breakers,) for they shall be called the children of God. Matt. v, 7-9. Listen to John as he addresses the soldiers, when they asked what they should do. He replies, Do violence to no man. Jno. iii, 14. Remember that Jesus

said to Peter, when the great practical doctrine was taught for all Christians, what to do with the sword, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Matt. xx, 52.

“Let Christians walk in the light of these truths and there would be but few Christian generals or soldiers, to use the ‘Rev. Mr. Beecher’s twenty-five Sharp’s rifles,’ although a Bible sanctimoniously be attached to the breech of each.

“They hear Jesus say, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. Jno. xviii, 36. Christians thus armed with these gospel weapons, and completely disarmed of carnal ones, being entirely separate from the governments of the world; they may let the world, armed down with weapons of death as they are, rush down the broad road, enforcing their unchristian laws with the penalty of death.

“It is the unspeakable privilege of the remnant of the church, as they look over the history of the past, and see, although the disciples of Christ have like Paul cried out, For thy sake we are killed all the day long; we are counted as sheep for the slaughter, [Rom. viii, 36,] while their pathway has been bedewed with tears, saturated with their blood, and covered with their torn carcasses and bleached bones;—it is their privilege to exclaim with Balaam, as they see that God’s ‘people shall dwell alone, and shall not be reckoned among the nations,’ ‘Let me die the death of the

righteous, and let my last end be like his!’ Num. xxiii, 9, 10.”—*Id.*, *Advent Review*, Aug. 14, 1856.

“TO BE IN ALLIANCE WITH THE CIVIL POWER
IS TO BE AGAINST THE DOCTRINE OF CHRIST.

“‘Whosoever transgresseth and abideth not in the *doctrine of Christ* hath not God.’ 2 John 9.

“‘And the SOLDIERS likewise demanded of him, saying, And what shall we do? And he said unto them, DO VIOLENCE TO NO MAN.’ Luke iii, 14.

“‘Then said Jesus unto him, PUT UP AGAIN THY SWORD into his place; for all they that take the sword shall perish with the sword.’ Matt. xxvi, 52.

“‘For the weapons of our warfare are NOT CARNAL, but mighty through God,’ &c. 2 Cor. x, 4.

“‘But I say unto you that ye RESIST NOT EVIL,’ &c.

“Also Prov. xx, 22; xxiv, 29; Luke vi, 27–29; xii, 14; Rom. xii, 17, 19; 1 Cor. vi, 7; 1 Thess. v, 15; 1 Pet. iii, 9.

“The Reformers, LUTHER, MELANCTHON, and others, in their confession at Augsburg, have the following:

“‘For this reason we must take particular care not to mingle the power of the Church with the power of the State. The power of the Church ought never to invade an office

that is foreign to it, for Christ himself said, 'My kingdom is not of this world,' &c.—*D'Aubigne's Hist.* p. 565.

"On the above the historian remarks: 'With what wisdom, in particular, the confessors of Augsburg protest against that confusion of religion and politics which, since the deplorable epoch of Constantine had changed the kingdom of God into an earthly and carnal institution.'—*Ib.*, p. 566.

"DR. CLARKE says: 'When political matters are brought into the church of Christ, both are ruined. The church has more than once ruined the state: the state has often corrupted the church.' 'No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church.' 'Woe to the inhabitants of earth,' when the church takes the civil government of the world into its hands.—*Christian Theology*, pp. 251-2." *Facts for the Times*, by Eld. M. E. Cornell, 1858, pp. 74-76.

"THEY boast of their connection with politics as an evidence that they are going to evangelize the nation. But they are not elevating the politics of the nation to a level with Christianity; they are lowering down Christianity to the level of the most degenerate national policy.

"The following description of the state of the churches and church members, though from

an unbeliever, is truthful, and no more pointed and condemnatory than the foregoing from the *N. Y. Evangelist* :—

"What is the use of converting the world to such a Christianity as is now exhibited in christendom, to put an end to war, and slavery, and avarice, and lust? Do not our Christians fight? Do we not take our generals, colonels, captains, and soldiers from the church? And do they not fight as bravely and desperately as those taken from the world? Do they not plan a campaign, conduct an attack, point a cannon, thrust a bayonet, brandish a sword, fire a city, sack a town, better than the unchristianized savage, or unconverted heathen? Do we not send out our reverend chaplains with our invading armies to invoke the blessing of God upon our battles? Do not our churches rejoice in our victories and thank God that our enemies have been put to flight at the point of the bayonet, or by the edge of the sword? Do we not present the beautiful and sublime spectacle before the heathen world, and before angels, and God, of one Christian in hostile and deadly array against another? How, then, is the converting the world to such Christianity, to put an end to war? Since the days of Constantine, Christian men and Christian nations have been as prone to use the sword as Mohammedan or Pagan men and nations; and we might with as much propriety talk of converting the world to Mohammedanism or Paganism to put an end to war, as to hope for that result by converting the world to the

present type of Christianity.'” *Tiffany’s Lectures*, p. 240. *Nature and Tendency of Modern Spiritualism*, by Eld. J. H. Waggoner, 1860, pp. 132, 133.

“‘Saying, peace, peace, when there is no peace.’ Jer. vi, 14.

“It seems that if the clergy of the present day were humble enough to acknowledge their mistake, they would cease to cry ‘Peace, peace’ by preaching the world’s conversion. In view of the signs of the times and undeniable facts, they appear stubborn. But their blindness is manifest when we hear them call those nations ‘Christian’ who spend more for war preparations in times of peace, than for the support of the gospel! The testimony of scripture that ‘wicked men and seducers shall wax worse and worse,’ that ‘because iniquity shall abound, the love of many shall wax cold,’ that at Christ’s coming, ‘all the tribes of the earth shall mourn’ is entirely disregarded by those who say that before the end wars and tumult will entirely cease.

“The following statistics will show what the Christian (?) nations have been about. One of the American-Tract-Society authors states that Christian nations spend every day for war, \$2,000,000, about 300 times as much as is given by them for the spread of the gospel; that the United States have spent \$500,000,000 in preparing for war in times of

peace. The following is from the *Advocate of Peace*.

“‘COST OF WARS. Look at the actual cost of some wars. From 1688 to 1815, a period of one hundred and twenty-seven years, England spent sixty-five years in war, three more than in peace. The war of 1588, increased expenditures in nine years, \$180,000,000. The war of the Spanish succession cost, in eleven years, more than \$300,000,000; the Spanish war, of 1739, in nine years cost \$270,000,000; the seven years’ war of 1756, \$560,000,000; the American war of 1775, \$680,000,000, in eight years; the French Revolution war of nine years from 1793, \$2,320,000,000. During the war against Bonaparte from 1803 to 1815, England raised by taxes, \$3,855,000,000; and by loans, \$1,940,000,000; in all \$5,795,000,000, or an average of \$1,322,082 every day! For 20 years from 1797, she spent for war purposes alone more than one million dollars every day! During ninety days before and after the battle of Waterloo, she is supposed to have spent an average of about five million a day. During seven wars, lasting in all sixty-five years, she borrowed \$4,170,000,000, and raised by taxes, \$5,949,000,000; 10,119,000,000 in all. The wars of all Europe, from 1793 to 1815, twenty-one years, cost some \$15,000,000,000, and probably wasted full twice as much more in other ways, thus making a grand total of more than forty thousand millions of dollars!’

“A later writer in the *N. Y. Independent* says:

“‘Revivals and reign of peace! Yes, while I am writing, I hear sounds of another revival, of the character of which there can be no mistake. The sounds are the crack of rifles, the revival that of the military spirit in England.’

“Public prints of late, show that England is not alone in the revival of the war spirit. Every nation upon the face of the earth is partaking of the same spirit. ‘Prepare war, wake up the mighty men,’ is the order of the day. Ever since the fall of man, the world has acted upon the principle of ‘having peace if they had to fight for it,’ but no permanent peace is established.

“The Duke of Wellington says, ‘Men of nice scruples about religion, have no business in the army or navy.’

“A British officer says of the battle of Inkerman: ‘I saw them hanging on each other like gnashing bulldogs, and rolling over and over again, stabbing, tearing, cutting and wrangling like men who had lost every characteristic of humanity, and acquired more than tiger ferocity.’

“A soldier at one of the battles of the Crimea says: ‘I never certainly felt less fear in my life than I did at that time; and I hope God will forgive me, for *I felt more like a devil than a man!*’

“A soldier wrote his mother, ‘I don’t want to see any more crying letters come to the Crimea from you. Those that I have received I have put into my rifle, after loading it, and have fired them at the Russians.’

“The sentiment of a popular minister, that ‘Sharp’s rifles are the best peace-makers,’ shows how they would introduce their millenium. So, now, when we read in the sermon on the mount, ‘Blessed are the peacemakers,’ we must understand it, ‘Blessed be Sharp’s rifles!’ Truly they have put darkness for light, and turned things upside down, but let us not sleep as do others.”—*Eld. M. E. Cornell, in Review No. 22, Vol. xvii, April 16, 1861.*

“WE looked for a blessing in organization, because the Lord had set his seal to the work. We have not been disappointed: God has certainly helped us much since we have obeyed him in this thing. Now let us beware of the old leaven; let us go on anew and win the victory and the prize.

“Brother, come now, stop thinking about the troubles of the way. Gird your armor a little more tightly about you. Don’t you see the battle at hand? Do not you see the preparations on both sides? See the hosts of the enemy, and his dragon-like words. See the letter of prophecy being fulfilled. But mind! our weapons are not carnal. Hush! passion and pride, flee ye from our hearts. Think, brother, of fighting a battle where one party have swords and pistols and artillery, with all the horrid paraphernalia of war, while the other have only a good and sweet, kind, pure,

and holy heart, filled with that love which casts out fear.

“Who will be safe, then? Who will be strong, then? Ah! it will be those who get the victory now; those who have a living experience now. Therefore, restrain that poisoned tongue, deny that wandering desire, banish that evil thought, correct that roving fancy, and subdue that wayward will; exile that jealous disposition to some desolate spot, where it will no more disturb thy soul! Begone, ye hateful qualities of the mind!—bitterness, wrath, malice, envy, lust pride, impatience, with all the kindred vices.”—*Joseph Clarke, in Review Vol. xix, No. 21, April 22, 1862.*